The Bombay Guardian.

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WEEKLY REVIEW.

—A week or two ago we were hearing of the imposing and magnificent ceremonies at Rome, in connection with the immense gathering of the Romish clergy from all parts of the world. Our attention is now called to a very different state of things. The vast assemblage had not altogether dispersed when the cholera broke out, and the following letter from Rome, dated August 11th, gives some idea of its ravages :—

The disease is of the most virulent character' two or three hours sufficing to settle matters. In so small a place as Albano, where, too, the climate is considered very salubrious, hundreds of cases occur daily! Nine of the family of the ex-King of Naples have been attacked. The Queen Dowager is dead, and two of her children, as I hear, have followed. Both Quirinal and Vatican are invaded, several deaths in each In a postscript the writer says: Worse and worse news of the cholera. Cardinal Altieri, Princess Colonna, and hosts of others have died after a few hours' illness. Those who fly from Rome die in reaching their destinations. This has been seen at Terni, Leghorn, and elsewhere.

—We regret to learn that the British Political Agent at Muscat, has escorted the parricidal Sultan to Muttra, on the coast, 'to bring about a meeting between nephew and uncle, and effect a reconciliation.' He will be understood as lending the prestige of the British name to the reigning Sultan. Our sympathies are, we must confess, with the brother of the murdered Sultan. He at least is not stained with the blood of his nearest relative and the sovereign. It is about four years since Captain Pengelly, then Political Agent at Muscat, accompanied the Imam to a place where, by appointment, his brother, in arms against him, met him and was treacherously siezed. Mr. Pengelly was found fault with for his share in the procedure, though the circumstances were very different from the present, and though he was no party whatever to the treacherous conduct of the Imam.

—A Mr. Charles Peacock has been sentenced to six months' imprisonment and a fine of Rs. 150, for shooting a dog. We can understand that the Judge should desire to discountenance a reckless use of fire-arms; the act was a wanton one, and the fine is not too heavy; but the six months' imprisonment seems to us uncalled for.

It would be well if the European soldiers now proceeding to Abyssinia were supplied with reading for their leisure hours. Should we be favored with the means of doing it, we shall be happy to see that they are supplied with books and periodicals of an interesting and useful character.

We have been favoured with a copy of the Bombay University Matriculation Examination Papers, from 1859 to 1866, edited by Mr. Gunputrao Moroba Pitale Librarian. This makes a neat and handy volume, and will doubtless be acceptable to students.

Since the incumbency of the present Director of Public Instruction, we have not been favored with any reports of that department, and are consequently indebted to a friend for the notice of the last Report, which we place in our columns.

The course of Lectures on subjects connected with University Studies, will be resumed next week. The Rev. Dr. Wilson will lecture on 'The Crust of the Earth,' on Friday, the 20th instant, at 7½ P.M., in the Free Church Institution, Khetwadi.

We regret to hear of the death of the Rev. Cyrus Stone, formerly a missionary of the American Board in Bombay. He came to this country in 1827. In 1838 he joined the Church Missionary Society, but a year or two afterwards he returned to America where he has labored ever since as a Congregational minister. He died on the 10th of July at Cohasset, Massachusetts.

—This year has witnessed two remarkable religious awakenings. One of these has been in Kaffirland and Cape Colony. It is stated that there have been about five thousand conversions there, in six months. The interest has been chiefly in connection with the Wesleyan churches. Mr. Davis, Graham's Town, gives an account of the admission by baptisms, since his previous letter, of 165 persons, mostly young men and young women. "Some missionaries, who had begun their labors nearly thirty years before, amidst discouragement and privation, and had often wept before the Lord because of the heathenish indifference and the opposition manifested, felt as they never felt before, when they heard of *thousands* turned during the last few months from darkness to light and from the power of Satan unto God." The other awakening was in the North of China, in the neighbourhood of Tien-Sin. We have spoken of the movement at Shang-Tung. It has extended to other places; and the Missions of the London Missionary Society, as well as those of the Methodists, are rejoicing in large accessions of earnest converts. The hand of the Lord has been remarkably displayed in connection with this movement.

O Patriota, of August 24th and 31st, publishes, in English, a Drama the *Personae* of which are as follows : *Christ* as the Judge, on his throne ; *the blessed Virgin Mary* in red tunic and blue mantle ; *group of angels*; *three archangels* ; *Satan*, in black ; *group of devils*. It is entitled : "The Mother of Mercy, a theologico-drama, or a Scriptural Interlude. An imitation of the Mediæval Mysteries." Satan puts in a claim to the human race, and shows his title by many forcible arguments rom Scripture. He takes a Bible out of a bag, opens it and brings forth his strong passages. Then Christ the Judge inquires if there is nobody to appear for man. The three archangels, Michael, Gabriel and Raphael present themselves, to plead for him. Act I. closes as follows :

Gabriel.—Your arguments are fruitless ; because Christ has shed His blood for mankind, and He will not allow His blood to be shed in vain. If Abel's blood cried out for justice, the blood of Christ cries for mercy on man.

Satan.—That is special pleading, and not to the point. He shed His blood ; but did He not say, "What profit is there in my blood ?" (*Devils laugh.* Hear again Christ's own words. He calls me "the prince of this world." John xii. 31. As I am the prince of this world, I claim as my subjects nothing less than the whole human race.

Gabriel.—Though he did call you the prince of this world, yet he stated that you could not hinder the benefit of the redemption,—"The prince of this world cometh, and in me he hath not anything." John xiv. 30.

Satan.—If my claim, thus clearly proved, be not allowed, I deny that God is just.

Michael.—You forget that mercy is one of His attributes as well as justice ; as He said, "I will have mercy on whom I will have mercy and I will show mercy to whom I will show mercy." Rom. ix. 15. If in the old law His justice is more manifested ; in the new law they have been harmoniously blended. "Mercy and truth have met each other, justice and peace have kissed." Ps lxxxiv. 10.

Satan.—I don't deny that man has had greater advantages under the new law than under the old ; but he has not corresponded with them. "When Christ came unto His own, his own received Him not," John i : When He worked miracles, they believed not in Him, John xii 37. On that account "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted" v, 40. Therefore I say that man is still mine, and cannot in justice be taken from me.

But now the Virgin Mary appears on the scene, and throughout the Second Act pleads with great power for the salvation of men. The war of words is very sharp between her and the one in black : Scripture is arrayed against Scripture. From time to time Satan is cheered by his angels. Finally, Mary prostrates herself at the feet of Christ, takes off her crown and passionately entreats him to save the sinful race of man. She wins the cause. Christ holds out the golden sceptre and decrees that, in consequence of her prayers, mercy shall go along with justice. Satan and his attendants disappear in fire and smoke.

Though Scripture is abundantly quoted in this Drama, the representation which it gives is any thing but Scriptural. The Bible tells us that Christ is our righteous Advocate with the Father, ever living to make intercession for us, and that he will in no wise cast out any that come unto Him. This Drama tells us that Christ is the Judge, and that it is the Virgin Mary who is the sinner's advocate, and to whose intercessions he owes all his hopes. The glory of Christ is taken from Him, and given to a woman. Christianity is transformed in its most vital elements. Alas for those whose Christ is the one here represented.

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SATURDAY, SEPTEMEER 14, 1867.

GUNPUTI.

If a prize were offered to the man who should devise an image that would most revoltingly caricature the perfections of the Godhead, it would probably be awarded to the inventor of Gunputi. If Satan and his compeers were allowed to provide a representation of the King of kings for the adoration of mankind, their malignity would ask nothing better than the clay image of this elephant-headed, pot-bellied and rat-bestriding god of the Hindoos; though their fear of the divine wrath might hinder *them* from openly committing themselves to the institution of such worship. Since this month commenced there have been many thousands of these abominable images sold and consecrated in Bombay. The deity is made of clay, more or less artistically; he is adorned with paint and gold leaf, perhaps with gems; he is installed in the best room of the house, which is done up and decorated expressly for him; and then for a number of days and nights he receives all the honors which the members of the household, men, women and children, are capable of rendering. And let it not be supposed that this monstrous idolatry has been confined to the lower classes. Hundreds of Native gentlemen who pride themselves upon their knowledge of English, and of the arts of civilization, and talk with Europeans in a very enlightened strain, have given themselves very heartily to the worship of Gunputi; spending large sums of money in decorating the apartment consecrated to him, making it to blaze with lights and mirrors, and hiring nautch-women to sing the whole night long in honor of him; and finally parading him with the greatest pomp, in a palanquin, with flowers and music and holiday attire. These gentlemen might be seen of an evening standing before their deity, with cymbals in hand, reciting his praises and invoking his blessing upon themselves, their wives and their children, recognizing him as the source of all good, the author of wisdom, the ruler of the universe, the guide of providence, the hope of the world.

Our readers may remember a series of papers, in defence of idolatry, that appeared in the *Indu Prakash* a few months ago. This influential Native paper told us that the different perfections of the Godhead might very appropriately be symbolized, and worshipped under a variety of symbols. The worshipper looked through and beyond the image to the Deity. Man could not rise to an adequate conception of the whole Deity; what impropriety was there then in finding different ways of symbolizing different attributes? We answered these forlorn arguments at the time; but there is one aspect of the matter to which we wish now to draw attention.

It is a great and critical period in the life of every child when the idea of God, in some form or other, is introduced to its mind. Hitherto its observation has been given to man as the possessor of power and the controller of events; but it is now to learn that there is one greater than man, a being possesssed of supreme power, upon whom we are all dependent, who knows our thoughts and feelings, and who requires of us to love and serve him. Now let us imagine what has been going on in thousands of families in Bombay this last week, in the minds of little unsophisticated creatures just learning to distinguish their right hand from the left. An image of Gunputi is brought into the house; a toy that the child would like to play with, only it is a little alarmed by the elephant's head. It sees this grotesque image treated with honors that it never saw paid to man; installed amid lamps and flowers and mirrors and pictures, while its parents and all the members of the family prostrate themselves before it, and vie with each other in singing and reciting its praises and otherwise doing homage to it. It is told that this dumb and painted thing is God. And what is God? Oh, God is he that made us all, and made all things, that made the sun and the moon and the world, that knows all things, that can make us sick or well, rich or poor, happy or miserable; if we please him, he will please us, and if we displease him, he will punish us. Imagine these great and sublime truths making their way to the mind of the poor little thing, in connection with this painted and bedizened image of Gunputi with his elephant's head. It takes in at the same time the idea of an Almighty Being and of Gunputi; and the two are one. The conduct of its parents teaches it, more forcibly than any catechism could do, that there is a God, and that Gunputi is God. Here in the presence of this hideous image, the foundation of all its theological ideas and all its future religion is laid. As the foundation, so is the edifice. Ideas thus embedded grow with its growth and strengthen with its strength. And when, at some subsequent period the idea of God as a Spirit, invisible, holy, just, good, omnipresent, loving truth and hating iniquity, is presented to the mind, what wonder if it should refuse to admit this true representation, and cling to an idolatry whose ascendency dates almost from the period when it was at the mother's breast? Here we have the explanation of that terrible tenacity with which our Hindoo friends cling to their abominable idolatries, even after the light of science and the light of revelation have been brought to their doors. We are told that even among our advanced 'Reformers' there are those who dare not socially set themselves against idolatry and who allow the minds of their little children to be vitiated from the outset by these blasphemous caricatures of the Deity. Can this be so?

Judging from what meets the eye, the sums expended on these idolatrous festivals in Bombay, increase from year to year.

CONFORMITY TO THE WORLD. (III.)

A. Though there may be some grounds for so describing the position of society relatively to the church of Christ, yet I think you hardly do justice to the influence that Christianity has exerted upon society at large in these days, nor bear in mind the great contrast between the "world" of apostolic times and that of Christendom. The apostles labored among idolaters; the society from which they sought to separate their converts, was heathenish in its ideas, maxims and practice. But it is obvious that society, in modern times, in a country like England, is largely leavened with Christian ideas. The Gospel, besides its direct influence upon those who most absolutely yield to its claims, enlightens and elevates the consciences of others, so that they scruple to do many things that were previously done, and recognize many obligations they formerly discarded. It is thought proper to pay at least an outward respect to the ordinances of religion; the Bible is allowed to be the Word of God; profane language is thought discreditable; contributions are made to Christian and benevolent objects; cheating is in disrepute; profligate and immoral persons are black balled; gambling is discountenanced; to some extent religious books are read; a courtesy is cultivated that has true elements of kindness in it; and without specifying other things, I fancy you will agree with me that society, as now constituted, is something very different from that from which the apostolic converts were required to separate.

B. So Herod, when he heard John the Baptist, heard gladly, we are told, and *did many things*. Yet when a testing hour came, he ordered his head to be struck off. You overlook, Brother A., that the instructions and requirements of the Gospel were first propagated among the Jews, worshippers of the one God, a people standing in a peculiar relation to him and making great professions of religion. What our Lord said about 'the world,' so largely recorded in the gospel of John, had reference primarily to these Jewish professors of religion. When he said of his disciples, 'They are not of the world, even as I am not of the world,' his negative has reference to those among whom he had spent all his life. It was with reference to them he said, 'Oh righteous Father, the world hath not known thee.' What the tone of society was we may learn from the thanksgiving of the Pharisee, who was thankful that he was not an adulterer or extortioner, but a giver of tithes and an observer of religion to the extent of fasting twice a week. Saul of Tarsus, with his profound sense of religious obligation, was a man whom society greatly respected. Surely the society of Judea was a society greatly leavened with religious ideas.

A. But not with Christian ideas. Christ and his disciples were hated. Open war was declared against them. It is very different with us, in these days. As I have said, a considerable measure of respect is paid to Christianity.

B. If Christians now were to be as uncompromising in their condemnation of all evil, as Christ was, do you not think that open war would be made upon them? Quite to the point and full of significance is what Christ said to his brethren according to the flesh: "The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." The reproach he addressed to those brethren, he would probably address to many who are now called by his name. Our Lord publicly and persistently maintained that the religion of society was rotten and cankered; it could not save men; and it was the more dangerous because of its plausible professions. Imagine the effect that would be produced upon society if the church were to assume such an attitude as this. I concede what you say, that society has felt the influence of Christianity to a considerable extent. But the Gospel pure and simple has no attractions for it. It does many things in order to satisfy its awakened conscience; but it has no idea that Christ shall be its legislator. It will say of Christ, 'No man could do these mighty works except God were with him,' but turns red in the face when told 'Except a man be born again he cannot see the kingdom of God.' The very thing which you urge as a reason why Christians may mingle freely in general society, is what makes the

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intercourse most perilous. Society has appropriated so much of Christianity as emboldens it to treat as fanaticism any prominent exhibition of a higher type. It forbids the Christian to take the attitude of a teacher towards it. He may not protest. Look into the matter and you will find that society will tolerate no code but its own, and is the more tenacious of it because it has introduced some Christian words into it. The words of Christ 'Ye cannot serve God and Mammon,' I believe to be fully applicable here.

A. We talk about society as though it were a single definite body. But there are really many societies, many circles, ruled by different laws and maxims. Some are manifestly non-Christian; others are more or less Christian. It might be very proper to shun any thing like intimacy with the former, while it would not be censurable to remain a member of a circle more decidedly leavened with Christian principle. Besides, these things are determined for us. As a general rule a man does not take up the social position that he pleases, but that to which the current of circumstances has guided him. Here comes in what the Apostle says, Let every man abide in his own calling; in the state of life in which the Gospel finds him. Granted that it is very foolish for persons professing piety, to struggle to enter a class of society which they happen to be outside of, may we not mingle with that class into which, by Providence, or by the action of circumstances not controlled by ourselves, we are naturally guided?

B. We may move in any society to which we are thus naturally led, if we in all things honor Christ and implicitly obey him. The Christian should carry with him every where his own atmosphere. As many as are led by the Spirit of God they are the children of God. The Spirit of God will not lead us where we shall have to part company with him, and yield ourselves to another spirit. If the Spirit really reigns in us, they who are not influenced by him are not likely long to find pleasure in our society. We are to be lights in the world, holding forth the word of life. Christians should walk in love, deeply solicitous for the good of others, and most anxious to put no hindrance, by a harsh manner or censorious temper in the way of others. It will be found impossible to lay down an absolute rule for all Christians. One has a maturity of faith and a fulness of fellowship with Christ, that will carry him unruffled through scenes that would be perilous to a weaker brother, scenes which the latter should carefully avoid. But whether ye eat or drink, or whatsoever ye do, do all to the glory of God. It should be manifest to all that the Christian loves not the world neither the things of the world; that his happiness is in the realization of God's love and the doing of his will; that he sees the wrath of God hastening to overtake the ungodly; and is waiting for the Son of God to take unto him his great power and reign. 'Ye are my witnesses, saith the Lord.'

, NOTES FROM AN INTERLEAVED BIBLE.—

John XII. 40. The 53rd of Isaiah was given to men when they looked for the 60th, and therefore their hearts were hardened. They consider the *via dolorosa* a good way to the land of glory, when man himself chooses it as the means of working out his own righteousness; but not a proper way for Messiah.

45. The Christian should be able to say this;—'As the Father hath sent me, so I have sent you.' Unless we manifest Christ we do not really deliver his message. Of what use is an invitation from one unknown? The Christian is to make known the Master whose message he delivers. Christ in him. What is a messenger without credentials? The spirit of Christ in the believer is one of his most important credentials.

XIII. 2. This was not the first thing the devil had put into his heart. Before he could put in any thing so very diabolical, it was needful that he should put in a great many things that wore a better look. Each of these took effect upon the heart and increased the moral morbidness, and made it favorable for the reception of the next worse thing. Having once begun to listen to the suggestions of the Pharisees, he would misinterpret whatever Christ did and said. This very washing of the disciples' feet for instance.

3. 'Knowing.' It was not in a moment of forgetfulness that he took the basin and towel. He was conscious of his oneness with the Father. Is this act so very exceptional? All along what was he but a servant of men? washing not their feet, but their polluted souls. In this act what a rebuke to some Christians, whose sense of their social dignity hinders them from associating with poorer Christian brethren.—The disciples had been disputing among themselves which of them should be greatest. (We learn this from St. Luke. See here how the gospels undersignedly dovetail into each other.) How much there is still of this rivalry for pre-eminence. If we could see Christ (when we are thus emulous) draw nigh to us as a menial! But the twelve were simply our representatives. We should read the Gospels with this impression. They are no more in the world, but we are in the world.

'All things in his hands.' It was not from want of power that he made such use of moral influence. With power in our hands how differently would we administer the lesson, with what different results.

7. 'Thou knowest not now.' This might be said concerning all that Christ did. It needed to be translated by Pentecost. Then did they know the glory and the condescension.

10. 'Ye are clean.' Clean through the word spoken: (xv. 3.)—'Not all.' Judas 's feet were washed, but not the rest of him. Many will say that day, Hast thou not eaten in our presence? They will even say, Hast thou not washed our feet? How many of these feet-washed are in the church now.

REPORT OF THE DEPARTMENT OF PUBLIC INSTRUCTION IN THE BOMBAY PRESIDENCY FOR THE YEAR 1866-67.

(Continued from page 220.)

Had the Government system of Education been founded on the three great requirements of Dr. Arnold, although in inverted order, viz, 1st, intellectual ability, 2ndly, gentlemanly conduct, 3rdly, religious and moral principles, it would not have been so shocking to enlightened Educational sentiment in Europe and America; but hitherto the motto of the system has been 1st, intellectual ability, 2ndly, intellectual ability, 3rdly, intellectual ability. No wonder, then, if already some of its first ripe fruits are known to us—no wonder that boys trained in Government Schools are noted many of them for intolerable pertness and rudeness which, in manhood, develope into a reckless mental licentiousness. No wonder if, in place of religious and moral principles, we have a conscience unappealed to and unenlightened, and an unchecked growth of the worst passions; those powers only which we share with fallen spirits being evoked, by all available contrivances. Perhaps it is yet vain to represent to our Educational authorities the danger of thus so exclusively developing a mere intellectual *vis*. Such representations have been lying before them for years in the deliberately expressed convictions of the wisest Educationists of the West, who assure us that if such a system produced no other evil, it would produce a frightful outbreak of sensuality, such as has actually occurred in Schools on the continent of Europe, when not an exclusive but only an extra strain had been made on the Intellect, and where remedies had to be sought in an immediate lessening of the strain, and in the appliances of Physical Education. But we might represent another danger, to which Governments are perhaps more keenly alive, of an unmitigated intellectual pressure, although even in regard to such, the British Government will only learn at the hands of bitter or calamitous experience. Every one knows that Intellectual Power, not controlled by wisdom (see the quotation from Sir A. Grant given before), nor influenced by Conscience may cause immense mischief, turning, like the tiger, on him who had the temerity to rouse it. The Native Press of India indicates pretty well already the use it intends making of that weapon, supplied and sharpened by Government. The danger, however is as yet but a shadow falling over the desk of the Director of Public Instruction, causing him to pause a moment, and entertain a fear about "above all, the newspaper writers who are constantly disseminating wise or foolish, disaffected or loyal criticisms on the acts of Government." The fear is not idle, but worthy of sober entertainment. It is well to have a sharp good weapon in the hand of one who "skills to use it." A worthy High School Head-Master of our acquaintance had lately to suffer for weeks the grosest abuse in the leaders of a native paper, the author being a youth, formerly in the School, whose English, such as it was, our friend had doubtless sharpened to the cutting point. This, we grant, might happen anywhere in individual cases; but to anticipate a disastrous return to our Government, should it persist in adhering to a system so prejudicial to the moral and social interests of the people, seems not so absurd after all.

Although we cannot but sympathise with the Director's effort to improve the Educational Staff, the system, as it is, will never attract superior men. Think of men like Mosely or Morell, or Woodford or Cumming, filling posts in our Educational Department! Such men would shrink with horror from a system which so completely ignores the moral nature in youth; otherwise, the inducements are quite sufficient to bring out men of the right order. Looking at the Inspectors' Reports in the volume before us, we do not wonder, or at least, we need not, at the miserable comparison they bear, as Educational documents, to Reports supplied at home. One searches in vain for anything like sound or advanced views regarding either the aspects or the prospects of Education in the Presidency. In fact, if you divest these reports of their sonorous official phraseology, and except the necessary financial returns, statistics of School-attendance &c. &c., what remains is a few puerile observations.

Major Waddington's is the most interesting, the most ambitious and the most unfortunate, of these documents. Whatever questions may be raised elsewhere regarding the congruity of the man with his post, however droll and puzzling to people to make out how a military gentleman can reconcile himself to sitting the weary day in a School, posing little boys with questions, instead of being mounted on his charger and drilling his troops, the Major sticks to the Department and the Department to him. And

Major Waddington, it must be confessed, examines boys not very badly, and not very impatiently; and perhaps does not growl more on an average than your genuine (Indian) Inspector would; and has, what must be a recommendation at Head-Quarters, a strong partiality for the system. The worst is, the Major's judgment does not appear to keep his partiality and prejudice in sufficient check: hence some very challengeable statements, (only however worthy of notice as having Blue Book Authority,) respecting Institutions beyond the Government pale. Indeed, whenever he begins to speak of these Institutions, he falls, whether from ignorance, or partiality to the Government system, into a blunder of a very serious nature.

At page 25, of his report, he speaks of Grant-in-aid Schools. "Five of these," he says, "professed in their applications to bring forward students for the Matriculation Examinations, and I have therefore considered them as High Schools. They are:—

1. The General Assembly's Institution, Bombay.
2. The Free General Assembly's Institution, Bombay.
3. The Church Missionary Society's Robert Money School, Bombay.
4. The Free Church Mission School, Poona.
5. The Poona Seminary.

Three of them succeeded in matriculating students at the Examination in November 1866, *and a fourth, the Poona Seminary, had succeeded in passing students in a former year.*" The extraordinary statement here underlined will be read with surprise by the Principals of some of these Institutions. It it mean anything at all, it is that these Colleges began to matriculate students in 1866, with one exception, the Poona Seminary, which had passed students in a former year. It would be enough, by way of contradiction, to refer Major Waddington and the reader to the University Calendars, where the names of students who have matriculated are given, with the year, and the School where they were taught; and where it will be seen that some of these Institutions have been regularly passing students since 1863. But we may, for Major Waddington's sake, do a little more. We have made special enquiry regarding one of these Institutions nearest to us, The Poona Free Church Mission Institution, and have found that, in 1863, three youths belonging to it went up to the Examination, of whom two passed; in 1864 ten, of whom eight passed; in 1865, eleven, of whom eight again passed; in every instance, we believe, till last year, a much larger proportion of the number sent up passing the Examination than in the case of a neighbouring Institution, the Poona High School, which is a great favourite with the Inspector. When it is remembered that the passing of students at these Examinations is not, and cannot possibly be so much an object in Missionary Institutions, the fact that they have done so well is creditable to them, and would have been noticed as such by an impartial Inspector. The Principal of one of the Bombay Institutions named, some of whose students have done as well in the Higher University Examinations as any Government Students in the Presidency, may well take our Major to task, not for the shabbiness, or for the partiality of the statement, but for its downright inaccuracy. And if any one object that the sentence underlined is ambiguous, our opinion is that it would tell still more unfavourably against Major Waddington in that case, and would raise a suspicion which we do not wish for a moment to entertain. Undoubtedly, any impartial or unconcerned party reading the sentence would understand it just as we have done. Need it be added that a statement so challengable is somewhat derogatory to a Government Blue Book.

The five Institutions named above, having had this Matriculating power disposed of as we have shewn, are summarily dismissed by the Major thus,

"Judging from a single examination only, I should say that none of these Schools are at all equal in discipline or efficiency to the Government High Schools."

Now there are certain leal friends of Missionary Institutions who will not feel much offended by this, just because they entertain a strong conviction, that a connexion *of any kind whatever* between Mission and Government schemes ought most carefully to be avoided. Such may say, not without good humour "Serves them right." What business had they in such company? There is the Inspector's judgment; let them accept it now with the best grace possible." But we have a word, as before, about the judgment itself. Unfortunately for its value it has been formed not only "from a single examination," but, oddly as it may read, without the means of forming a judgment. To pronounce on the discipline or efficiency of a School, as on the efficient working of a machine, every body knows that it must be examined when in its usual working order, and when actually at work. But Major Waddington (we speak from personal observation of his mode of proceeding) institutes no such examination. Seated at his table he has the boys brought before him one by one, and examined one by one—a lot of boys, meantime, squatted all about writing answers to questions, a correct enough way to ascertain the result required, but no way at all to ascertain the discipline or efficient working of the School. Lots of boys are kept for days waiting their turn of Examination, in utter weariness and disgust. If therefore it be necessary to express judgments of the kind given above, they ought to be formed on other occasions, and by other means. It is difficult,—when reflecting on assertions so hasty and unwarranted, regarding Institutions so long established, well-known, and appreciated, and in which gentlemen labour whose scholastic attainments and Educational standing should not be contemned by, Major Waddington,—to get rid of the conclusion, that bias in favour of the Government system effectually unfits a man for dealing with Institutions beyond its pale, and strongly suggests the necessity for a special officer to report on these Institutions.

We are not blind to the faults, taken in a scholastic sense, of Missionary Institutions. They have faults of organization patent enough. Each one wants the concentrated attention of a Principal, who shall have enjoyed not only a full literary but a special Educational training, instead of, as at present, the divided rule of several ordained Missionaries, all of the same status and authority, and all having duties to perform apart from the School. Had the organization of these Institutions been more perfect in this respect, they would have accomplished more than the much good they have accomplished in all the Presidencies. As it is, they are the only Schools in India, where views like those of Arnold can be carried out; when the Principal may stand up, amidst his assistant, and pupils, and says, "What we want here is, 1st, religious and moral principles; 2ndly, gentlemanly conduct; 3rdly, intellectual ability."

S. P.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—Although we sometimes read in your columns an account of a Hindoo or a Mahomedan having come to a knowledge of the truth as it is in Jesus, yet we never read of any, from among the great number of the European residents in this country, being stricken with a sense of their sinfulness and led to cry to God for mercy. One would therefore be led to suppose that Europeans were never converted in this country, if he did not himself know of some cases As it is a matter of thankfulness and encouragement to all who love the Lord Jesus Christ, to hear of souls being awakened and made to feel their need of a Saviour, I will here record the cases of three individuals which have come under my notice lately, two of whom I believe, are rejoicing in a found Saviour; the third was, when I saw him, in a state of anxiety about his immortal soul. The first is that of a young man, about twenty, who, on attending one of our week-night prayer meetings, was suddenly brought almost to despair on account of his condition, as an unpardoned sinner in the sight of God. He remained in this state for two or three weeks; at first his distress of mind was very great but gradually he found peace through believing. The next case is that of a young lady who has for some time past been under the all powerful though gentle influences of the Holy Spirit. She now thinks it glorious to know the Saviour, prays that she may never more be left to herself, and seems prepared to sacrifice everything for God, who has sacrificed so much for her. The anxious case is a middle aged man who on reading a sermon was led to say that he had never seen things in that light before He at once began to attend every means of grace available, and I trust will soon be, if he is not now, rejoicing in God his Saviour. These cases have occurred very recently, in Bombay. Let those who are now enduring hardness as good soldiers, remembering their own past conflicts, pray that these newly awakened ones may be kept from falling.

In conclusion I would suggest that it might be profitable for ministers and others to make known any cases that may come under their notice where God has manifested himself in the conversion of souls. The news of a natural birth are circulated fast and free enough, why not of the spiritual birth also, over which there is rejoicing in heaven among the angels of God. Though it is true that where God has begun a good work "he will perform it until the day of Jesus Christ," it is also as true "that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

Yours sincerely,
W. J. C.

Dear Sir,—In your paper of last week I observe that you quote, from a contemporary, a passage in which a distinction is vainly attempted to be made between members of the Church of England and Protestants. This piece of ignorance and folly would seem to be the growth of the past few months only, and may perhaps be ascribed to what may be figuratively spoken of as an extraordinary elongation of the ears, accompanied with an unusal extension sideways of the grosser matter between them, rendering mental effort and research difficult or impossible. For the past three hundred years, many of the best scholars and divines in and out of the Church of England have spoken of her as *Protestant.* Acts of Parliament, and notably the Queen's Coronation oath, so designates the English Church. (Hence Catholics within its pale, not being Protestants, are, as Dean Stanley says, properly Dissenters.) The early Tractarians so regarded her at the first; and printed among the Tracts for the Times, the High Church Bishop Cosin's Treatise against Transubstantiation, in which the Bishop speaks of "the Protestant Catholic Church of England;" and the learned Dr. Parkhurst author of the Greek Lexicon expressed a hope that his work would promote the interests of the Protestant religion. The Protestant Episcopal Church of America, which owes its origin and a long continuance of fostering care to the Church of England, calls herself Protestant on the title page of her Prayer Book. The regarding Protestant principles as antagonistic or antithetical to true Catholic doctrines, is the mistake of a Clique. The high church Dean Hook and others of his school, speak of the Church of England as Catholic, Protestant, and Evangelical; and declare her equally entitled to all three designations. And the Romanists with one consent declare the Church of England Protestant, and refuse to her members with unbending constancy the title or fellowship of Catholics. While this latter title now sought to be claimed by a school or party indeed more properly by a Clique, has ever been, with the former, the boast of many of her best and most enlightened and liberal minded sons. Indeed the high Church Bishop of Gloucester, while by no means discarding his claims to be a Catholic, lately concluded a sermon with the words "Never, never above all things let us be ashamed of that despised title Protestant because it is called a negative title. For is not one of the noblest titles of the Universal Church, that of 'Militant' a negative title?" And he further exhorted all loyal sons of that Church to rally round

the great principle of Protestantism, the out spread page of a free and unfettered Bible. The above facts may serve to enlighten your contemporary; which began, less than two years ago, without any religious principles; and would now vaunt itself "a Church paper" though few English Churchmen I believe ever see it.

Yours truly,
AN ENGLISH CHURCHMAN.

Epitome of News.

SATURDAY, SEPTEMBER 7, 1867.

—The *Madras Churchman* publishes a church calendar, which gives the following account of the "Saint" to whom the 1st of September is dedicated:—"S. Giles, Abbot and Confessor, c. A.D 724.—S. Giles, called in Latin Ægidius, was by birth an Athenian of noble extraction, who by his miracles and sanctity, so attracted the notice of his countrymen, that to avoid the honours they paid him, he fled into a forest near the river Gardo in France, where he was discovered by a King whilst hunting, who endeavoured to pursuade him to leave his solitude; but failing to do so, gave him land for the endowment of a monastery, of which he was first Abbot. He died in his eightieth year, A.D. 725, and was buried in his own Abbey."

—A writter on 'The Gonds,' in the *Times of India* says: "Kali as the goddess of small-pox is much worshipped by the aboriginal tribes, and Gonds, fishermen, and other low castes may officiate at her shrines even in behalf of Hindus. Even in Bombay a few days ago (on the 22nd ult) she was worshipped as Sitala. At Chanda and Lanji she has temples, in which human victims have been offered almost within the memory of the present generation. The victim was taken to the temple in the evening and shut up, and in the morning he was found dead, the great goddess having "shewn her power by coming in the night and sucking his blood." At Dantewada, in Bastar, about 60 miles S. W. of Jagdalpur, near the junction of the Sankani and Dankani tributaries of the Indrawati, is a famous shrine of Danteswari, at which, "about 30 years ago, it is said that upwards of 25 full grown men were immolated on a single occasion by a late Raja of Bastar. Since then," adds Mr. Hislop, "numerous complaints have reached the authorities at Nagpur of the practice having been continued, though it is to be hoped that, with the annexation of the country, it has entirely and for ever ceased." Major Macpherson mentions the same bloody rite as celebrated only last generation by the hill rajas of Boad, Gumsur &c."

—A telegram sent from Bombay on the 9th inst. at 5 P.M. appeared in the London papers of the next morning.

—The *Scotsman* says that his Highness the Maharajah of Jeypore, Ram Singh Bahudur, G.C.S.I., has, through his physician, Dr. Colin S. Valentine, offered valuable prizes to the botanical and natural history classes in the University of Edinburgh. The collections that obtain the prizes are to be reported in the Museum of H. H. at Jeypoor.

—*Times of India*; Calcutta: "Another scandal has turned up at Garden Reach, about the doings of that wretch the ex-King of Oude. It was a great misfortune that he was ever allowed to have his pandemonium about the best suburb of Calcutta. It would have been infinitely more satisfactory and far less mischievous if he had had been made the "King of the Andaman's Islands." In the matter now referred to, he does not figure, but his household does. It appears that there has been some kidnapping and trafficking in slaves. Some girls was entrapped three years ago in the neighbourhood of Burdwan, brought down to Calcutta, and sold to one of the wives of the ex-majesty of Oude. They have been kept in one of his houses, and, according to their account, treated very harshly. There may be some exaggeration in their statements; but, take them it the best, it is really horrible that a number of young girls can be kept in slavery for three years in this manner, almost under the guns of Fort William. It is high time this nest was swept out, and Garden Reach once more the abode of respectable humanity."

—A statement of Dr. Diver's affairs has been published. Liabilities 58,46,000; assets Rs. 8,220. This would give a dividend of five sixteenths of a penny perpound.

—The P. and O. Company's Steamer *Azof*, from Suez, has brought English papers of the 10th ult.

—Heads of Intelligence:

A motion in the House of Commons for an address to the Queen in the case of Captain Jervis, praying that the recommendation to mercy of the court-martial might be carried out, was, after a long debate, negatived by 66 to 48 votes.

The Church Rates Abolition Bill has been rejected in the House of Lords by 82 to 24 votes.

Several large public meetings have been held to oppose the Lords' amendments to the Reform Bitl,

No date has yet been fixed for the introduction of the Indian Budget.

A royal commission, to inquire into the system of primary education in Ireland, is to be appointed

The Opposition have gained some important successes in the elections for the councils-general.

There is a report that M. Fould is likely to return to office as Minister of Finance.

The Prussian semi-official journals continne to assert that the relations between the French and Prussian Governments are of the most friendly character.

The Italian journals still display considerable irritation, in reference to General Dumont's visit to Rome

The Queen Dowager of Naples has died of cholera at Rome.

It is doubtful whether Kossuth will accept his eleetion to the Hungarian Diet.

The Sultan has returned to Constantinople.

The Turkish Government has protested against the conveyance of Cretan refugees to Greece in French vessels

The Republicans in the Southern States are busy organizing ther party. Negro voters are said to be greatly in the majority

President Johnson is stated to have determined to remove General Sheridan. Mr. Stanton has declined to resign, as requested by the President.

A general confiscation of Imperialist property is stated to have commenced in Mexico. Escobedo is a candidate for the presidency.

—*Bombay Gazette*: "We learn by the P. and O. Steamer of yesterday that letters were received at Aden from Massowah and Magdalla on 22nd August, by a native boat. The latest dates received from Magdalla are 1st July, "all well." The prisoners at Magdalla had not heard from the Emperor's Camp since 21st May, which goes far to prove the authenticity of our previous news that Theodorus was cut off from Magdalla. It is supposed that the Europeans who are with the Emperor are not in chains. There is no news from Mr. Flad; and the latest date from Massowah is 11th August."

—The same: "Who can deny that the nineteenth century is an age of progress, when we read the following in the *Flying Dragon*, an Anglo-Chinese journal of San Francisco:—'A meeting has been held in the Sandwich Islands for the purpose of erecting a monument to Captain Cook.'"

—The sums proposed to be given as prizes in the various classes, at the Forthcoming Exhibition at Akolah, amount to Rs. 11,I,63. This, it is proposed to decide amongst the six groups, as follows:—Live stock, Rs. 1870; machinery and agricultural implements, Rs. 3,540; agricultural produce and raw material, Rs. 1,550; forest and mineral products of India, Rs. 500; manufactures Rs. 2,705, and fine arts, Rs, 1,000.

—The *Penang Gazette*:—Let us now say a word or two upon the origin of these Kongsi quarrels Here are two rival Societies, so called secret societies, having headmen who openly proclaim themselves as having the entire control of somewhere about 30,000 men armed on both sides with muskets and spears and every other weapon avaible for offensive or defensive purposes. These headmen are in the Fort; they are supposed to be in custody or surveillance at all events until a settlement has been come to between them.

—*China Mail*: "The Kiachta telegraphic line has proved sufficiently remunerative to enable the manager to repay the old sharoholders the first instalment of their capital at the time fixed."

MONDAY,—SEPTEMBER 9.

—We have had 66 inches of rain in the Fort.

—John Hammond, chief engineer of the *Bombay Castle*, shot himself, under the influence of deliruim tremens.

—*Times of India*: "Bandora Feast is a local celebration of a religious character, and for many years past has been observed by the Portuguese, Goanese and native (Roman Catholic) Christian population of that neighbourhood. On the anniversary of the festival, high mass is performed in the little Roman Catholic Chapel on Bandora Hill, and on this occasion the devout make or renew their vows to the patron saint. The feast is by no means of an entirely spiritual nature, for, in honour of the event, a veritable fair is held on the hill, with the usual noisy accompaniments thereof; and to judge from the immense supplies of fruits and light refreshments which change hands, a good deal of corporeal "feasting" goes on. The congregation in the chapel was so numerous yesterday (Sunday),—the anniversary of the Bandora Feast—that very many persons, who could not gain admittance inside, blocked up the doorways, from whence they could see something of what was going on within, if they could not join in the service. As to hearing, that was out of the question; for instead of the decorous quietude one always expects to find in the vicinity of a Christian place of worship, during Divine Service, there was a perfect din of discordant sounds all around. There is no inclosure about the chapel, and up to its very walls the space outside was occupied by throngs of people, large numbers of whom were Hindoos, with here and there Parsees and Mussulmans, who were there to see or to trade, as the case might be. Many of the Hindoo and Mussulman vendors of goods walked about offering their wares for sale with loud cries, and above all there was the constant iteration of the beggar's and fukeer's demands on the charitable."

—Grimshaw, a man of the 33rd regiment, committed suicide at Kurrachee.

—*Punjaub Times*: "A fakir attempted to impose on the people by the performance of a would be miracle. He cut off, as it appeared, his own tongue and continued to speak with the same fluency as before. It was subsequently discovered that he had a sheep's tongue in his mouth on which, instead of his own, he operated, to the satisfaction of admiring believers."

—*Indian Daily News;* Conspiracy in Hyderabad: "The man who had given himself the title of Jung Bahadoor had represented himself through the country as the agent, and a connection of the Sattara family, and had induced the Maharatta Patails and Putwarees of more than one village to accept distinct engagements to supply bodies of men on liberal rates of pay, whenever they might be required for the subversion of British and Mahomedan, and for the restoration of Maharatta rule, in the Deccan, as well as for the recovery of Sattara itself. These documents or *kowls* were signed with the seal of a deceased member of the Sattara family, and appealed in an undoubtedly telling manner to Maharatta sensibilities as purporting to be issued by a lineal descendant of the line of Sivajee.

"The Hyderabad Criminal Court came to the conclusion, that the treason was fully proved; of this, indeed, no doubt could well be entertained, and it passed the sentence of imprisonment for life against Jung Bahadoor and three others,"

TUESDAY,—SEPTEMBER. 10.

—The *Times of India's* Poona correspondent constitutes the Abyssianian force thus: "There will be three European regiments (of which, *on dit*, the 96th may form an item) and nine native regiments, inclusive of cavalry, the which nine will be drawn from the Bombay and Bengal armies. All the available Bombay native Sappers will go, assisted by as many of the same corps from the Madras Army as can be spared. The Punjaub Sappers, some of the N. I. regiments (*on dit*, a native cavalry regiment—Hudson's?), and all parts of India will be thus represented, if not equally so. The Madras service is the least honoured. Besides the above, there will be four batteries of artillery and three mountain train batteries.

The principal staff officers accompanying the expedition will be as under:—

Commander-in-Chief.....H. E. Sir R. Napier, K.C.B.
Military Secretary.....Collonel Dillon.
Adjutant General .....Brigadier General Russell.
Quarter Master General.....Colonel Phayre.
Commissary General.....Colonel Lucas.

1ST DIVISION.

Major-General Sir C. Staveley, K.C.B., Commanding.
Colonel McLeod, Assistant Adjutant General.
Captain Holland, Assistant Quarter-Master General.
Major Mignon, Assistant Commissary General.
Captain Swanson, Commissary of Ordnance.

2ND DIVISION.
Major General Malcolm, C. B., Commanding.
Major Bray (H. M.'s 96,th), Assistant Adjutant General.
Major Baigrie, Assistant Quarter Master General.
Captain Willoughby, Assistant Commissary General.

—*Friend of India* : "The Government of India has cautiously initiated a course of action which, it is to be hoped, will end in the gradual abolition of such religious fairs as that of Hurdwar. The Governor General in a circular letter to the Local Governments, declaring that "nothing is farther from his wishes than to interfere in any way with the religious feelings of the people," directs that the people be meanwhile dissuaded from making pilgrimage, and that "at any rate" some strict system of sanitation, to be paid for by a toll on the pilgrims, be devised. But native gentlemen of character and intelligence are to be consulted as to the practicability of stopping such gatherings altogether. This has been done with success in the Central Provincess, as its valuable Administration Report for 1866-67, just issued, records. We trust this enquiry will result in reform, and not, as in the recent and similar cases of Ghaut Murders, in leading the people to believe that their inhuman custom has the sanction of the Government which refused to interfere."

—*Times of India*; Central Provinces: "Regarding the G. I P. Railway, I learn that by November next the line will be opened to Etarsee, the station for Hoshungabad. From Etarsee to Jabulpore, 152 miles, the works are nearly completed, excepting the viaducts over three rivers, of which only the foundations are in progress."

—Mr. W. F. Wesche, the late manager of the Alliance Bank, is charged with dishonesty, and with misapplying a great sum of money (four lacs) belonging to the Bank. He is in Europe.

—*Bombay Gazette*: "As the Brahminic dignity is hereditary amongst the Hindoos the same custom has prevailed amongst Russians till quite recently, the office of *Pope* or Russian priest being handed down from father to son, and even in the female line, in which case the husband of the *Pope's* heiress succeeded to the priesthood, and the parish which his wife had inherited. A late Imperial Ukase, however, has abolished the hereditary dignity of the priesthood in Russia."

WEDNESDAY,—SEPTEMBER 11.

—Wiseman, whose runaway engine did such mischief at Lahowlee, has been acquitted by the Criminal Sessions.

—The tax upon land in France is 5½ times as great as in England,

—The *Benares* with the English Mail of August 19th, arrived yesterday. Heads of Intelligence:

The House of Lords has confirmed the decision of Vice-Chancellor Malins, that the shareholders in Overend, Gurney, and Co. are liable for the debts of the company.

The Sheffield saw-grinders have refused to expel Broadhead from their society.

The Emperor Napoleon has met the Emperor of Austria at Salzburg.

The Church Property Bill has been passed by the Italian Parliament, and has received the Royal Assent.

The fears of a Garibaldian attack on Rome have to a great extent subsided.

The cholera is making fearful ravages in Rome and in Naples and Sicily.

Frankfort Cathedral and the church of St. John and St. Paul at Venice, have been partially destroyed by fire. In the latter building some valuable pictures were burnt.

The South German States are rapidly carrying out the military coventions they have concluded with Russia.

Large numbers of Mormons are emigrating from the Salt Lake to Nauvoo, in Illinois.

—*Overland Mail*: "The 'distinguished amateurs' who, with the Marquis of Townshend at their head, appear to be determined to act in every theatre in London, in the name of charity, have lately been performing for one whole week at the Holborn Theatre for the benefit of the Universal Beneficent Society. They have attempted comedy, farce and burlesque, but their comedy has been a farce, and their farce has been a burlesque. Their shortcomings as actors—their hesitation, nervousness and clumsiness—are more apparent in comedy than in burlesque, and men who by birth and education ought to be able to represent gentlemen are far more successful in representing burlesque clowns and drunken blackguards. They are patronised by the pit and gallery, and laughed at by the stalls and boxes, and judging by the audiences they draw and the known expenses of theatres, they have not even the satisfaction of benefiting the charity whose name is used to justify the exhibition they have made of themselves."

"Fifty distinguished Frenchmen have sanctioned an enterprise for the dicovery of the North Pole. M. Gustave Lambert, formerly a pupil at the Polytechnic, now in the hydrographic department, proposes to reach the open Polar Sea and the Pole itself by a route never before tried. The project has been well received, and a subscription has been opened As soon as 600,000f. are obtained the enterprise will be carried out. The Emperor has given his full approval to the project."

"An inhabitant of Luton, writing to one of the papers, states that owing to straw bonnets having been, by the fluctuations of fashion, discarded for the little ornamental patch of gauze or lace and ribbons, with which the ladies decorate their heads nowadays, many thousand women and girls at Luton and the neighbourhood who have been employed in plaiting, are without work, and are suffering the extremest privation."

"It is announced by the Atlantic cable that Mr. Stanton, who was appointed United States Secretary for War by Mr. Lincoln, and held the post during the greater part of the conflict with the South, has been removed from office by President Johnson. General Grant has been nominated as his successor. The jury empanelled to try Surrat for complicity in the assassination of President Lincoln have not been able to agree upon a verdict, and have been dismissed. The pending election in Tennessee is causing great excitement in that state. In Kentucky the elections have been carried by the democrats, who had a majority of sixty thousand. They elected their candidate as governor, and nearly all the members of the state legislature. The other news chiefly relates to reconstruction troubles."

"The latest advices from Salt Lake show that the Mormons are undoubtedly demoralized. Considerable numbers of the heretics are emigrating for Nauvoo, Illinois, the city from which their religious ancestors were driven by Lynch law more than twenty years ago, the allegation being that they habitually stole horses and cattle. The heresy on which the community has split is that of anti-polygamy. An incident has occurred which shows how completely Brigham Young has lost the absolute authority he once exercised."

"Mr. F. A. Paley writes to the *Athenœum*, explaining at great length his reasons for believing that the Homeric poems are of a much more recent date than that usually assigned to them by modern scholars, from Heyne down to Gladstone and Colonel Mure. He also has reasons for believing that the "Iliad" and the "Odyssey" are not of the same date.

—Extract from a report by the settlement officer of Belaspore in the Chutteesgurh division, regarding the "Kubeer Puntee" sect: "The corner-stone of the faith may be said to be this, that a deity named Kubeer appeared on earth as man, and after a sojourn of some centuries, during which he performed many marvels, underwent trying pilgrimages and privations, led a life of perfect devotion, and then having firmly planted his religion, voluntarily disappeared, allowing the mantle of earthly apostleship or representativeship to devolve on a faithful disciple named Dhurm Doss. Kubeer himself is represented as having remained on earth from A. D. 1060 to 1471, or more than 400 years. He left a list of the succession in the direct line from Dhurm Doss, and the name of each successive holder of the apostleship was recorded. The names I have obtained; but it is not necessary here to detail them. There are to be in all 24 apostles, each of whom is to govern 25 years before his death, not more, and after the last, Kubeer himself will again appear on earth. The present chief apostle is Purghatnam Sahib, resident at Kuwurda, in this district, who succeeded to this headship in 1856. He is the 11th in the succession, and has 13 years more of his apostleship to run. As 395 years have passed since Kubeer's death, had the 25 years' rule for each apostle as instituted been maintained, we should now have found the 16th, instead of the 11th succession. Kubeer's prophetic prediction of a 25 years' life after succession to the apostleship for each indiviflual incumbent has thus clearly been falsified."

—Charles Peacocke has been sentenced by the High Court, to 6 months imprisonment and a fine of Rs. 150 for shooting a dog.

—*Bombay Gazette*: "The contract for the reconstruction of the Mowkee Mowlee viaduct on the Bhore Ghaut has been let to Messrs. Glover & Co. The work is to consist of two masonry piers, which are to support a girder bridge. The piers are to be constructed of solid blocking throughout, and are to be completed by the end of January next. The abutments are to be of blocks in course with rubble backing, The great object of the Company appears to be to complete the viaduct before the beginning of the next S. W. Monsoon,"

—Same: The *Wressel Castle* sailed from Busheer on August 7th, for Muscat, with the object of taking in cargo at the latter port but, upon arrival, Captain Hardy found it impossible, from the disturbed state of the place, to get a cargo, no labor moreover being available, as the whole working population were employed in constructing earthworks, erecting barricades, and otherwise fortifying the city in preparation for the expected attack on the part of Syud Toorkee, who was reported to have advanced to within seven miles of Muscat, with an army numbering from 2000 to 2500 men. The British Political Agent, Captain Atkins, is doing all in his power to prevent an assault of the city, and on the evening previous to the departure of the *Wressel Castle*, he had taken the Imaum on board one of the two British war-steamers lying in the harbour, and proceeded up the Coast, it was said to Muttra, Captain Atkin's object being to bring about a meeting between the nephew and uncle, and effect a reconciliation, or at least some arrangement between them which would prevent bloodshed on both sides. The result of this expedition was of course still unknown.

—*Friend of India*: "The Rev. Mr. Blumhardt, of the Church Missionary Society, who was for two years in Abyssiania, has been asked to compile a translation into Amharic, of the most ordinary medical terms, as well as set of of common phrases, for the use of the medical men ond officers of the army. Sir R. Napier has invited him to join the expedition."

—Wiseman on his trial, says the *Bombay Gazette* reports, "made a long rambling statement, chiefly to the effect that all the available coolies and spare men had been sent from the shed to the Bhore Ghaut to the broken bridge and that on the day of the collision, he called upon the only available man in the shed, by name Dhondoo to assist him on the engine, and he believed that Dhondoo was on the engine when he (prisoner) got off to stop the moving waggons. He got off the engine because he saw that a collision would take place between the cotton waggons, and that they would be broken thereby, and he would then be heavily fined or, perhaps, discharged from the Company's service."

THURSDAY,—SEPTEMBER 12.

—*Record*: "It is stated that the Viceroy of Egypt was struck by the imposing stillness of an English Sabbath as he was rowed down the Thames. We could have wished that a little more of this stillness had characterized the precincts of the Court. The repeated visits of the Prince of Wales, the afternoon drive in open carriages-and-four to Teddington, the row in the Queen's barges thence to Richmond, to an entertainment given at their villa by the Duke and Duchess of Buccleuch, followed by the journey to Buckingham Palace, did not exhibit much of the stillness and repose of an English Sabbath. We do not think that the Sultan would have been as complaisant with reference to the Mahomedan holy days, or would so lightly have thrown aside attention to the religions commands of the Koran. The entertainment at tke Crystal Palace, in some of its details may be literally said to "out-herod Herod," and the people who shouted "It is the voice of a God and not of a man," could hardly have exceeded the words of the Ode composed for the occasion, and sung in a kind of adoration of the Sultan. He is described as "Borne to earth on wings of genii," and in words evidently suggested by the rising of the Sun of Righteousness we are told of the East "with dazzled sight" beholding "the new light" which now streams over the benighted West."

FRIDAY,—SEPTEMBER 13.

—*Times of India*: Alexandria: "The great fair of Tantah is over. There were 2,000, to 3,000 slaves on sale, chiefly black. The traffic is forbidden, but the authorities wink at it, though quite aware of its existence. H. H. the Viceroy, in his reply to the anti-slavery deputation who waited on him in London, declared that the White Nile slave-trade was carried on by Europeans not subject to the control of Egyptian law

This is perfectly absurd. I am credibly informed that not a single European house is now engaged in it, even "De Bono" (mentioned by Sir Samuel Baker) having been forced to withdraw; and, if the Egyptian Government chose, the traffic might be entirely stopped. But the rulers of the country themselves are slaveholders, the feeling of the country favours slavery, and it is a very common thing when a man is drawn for the conscription or for public works, for him to substitute a slave, if he can afford to purchase one."

—The *Poona Observer* states that the following troops will compose the Expeditionary Force :—

1st Squadron 3rd Dragoons.
3rd Regiment Light Cavalry.
2nd ,, Sind Horse
C-E. Royal Horse Artillery.
E-14 ,,
2-21 and 3-21 Royal Artillery.
A Rocket Battery from England.
Native Mountain Train Battery from Malligaum
2 Regiments of Bengal Cavalry.
3 Companies Bombay Sappers and Miners.
3 do. Madras do.
H. M.'s 4th (King's Own) Regiment.
,, 26th Cameronians.
,, 33rd and 45th Regiments.

The 2nd, 5th, 6th, 8th, 10th, 13th, 18th,, 25th, and 27th Regiments N.I,

—H. M.'s Transport *Euphrates* leaves for Suez to-morrow.

—Deaths last week, 249.

—*Englishman* : "The Maharajah of Kuppoorthallah has been invited to attend on the Viceroy at Simla and be present during the consideration by the Council of the dispute between himself and his brothers."

—*Powla* : "It is said that Lord Portman and Mr. John Abel Smith have been converted from Protestantism by the evidence brought before them on the Ritual Commission.

—Among the *Powla's* selections from the *Church Times*, is the following :—Catholic principles are making their way in India, much to the disgust of the Protestant and infidel party.

Protestants and infidels make but one party. Our friends have but a few more steps to take.

—*Powla* : "Few men, we fear, do now really earnestly attempt to follow in the hard footsteps along the narrow road the "Man of Sorrows" trod; perhaps few women try to imitate Saint Mary the Virgin : but, if both, the Saviour and His Mother, are treated with the same apparent careless disrespect, so far as earthly matters are concerned, in the Sacred History of their holy lives, we know that both were instrumental—albeit in a widely differing manner—in securing Man's Redemption, and holding out a light of bright religious example to all people. On each succeeding commemoration of the Blessed Virgin Mary's birthday crowds of Christians and heathens devoutly flock to the Church of our Lady on Bandora Hill; Oh! that each year more and more might find the highest happiness in immitating the Saintly life and devotion of the Blessed Virgin Mary."

—The same : "The bull for the Consecration of the Rev. L. Meurin of Bombay as bishop of Askelon came out this mail from Rome."

TELEGRAPHIC NEWS.

London, Sep. 3rd.—Colonel Sykes again urges Government to remedy the Indian furlough grievances.

4th.—Telegraphic news has been received from the British Embassy at Constantinople announcing the liberation of the Abyssinian captives at the intercession of an Armenian bishop.

5th.—The reported liberation of the Abyssinian captives is unfounded.

The Bombay Mail of August 9th was delivered in London to-day.

Advices from America state that President Johnson has issued a proclamation ordering the civil and military officials to enforce the decrees of the Federal Courts.

Latest news from Spain states that the insurrection in Catalonia is ended.

Hostilities have been suspended in Crete.

6th.—The report that the Abyssinian captives had been liberated is not confirmed.

A circular issued by the Marquis de Moustier explains the pacific character of the interview of the Emperor Napoleon with the Emperor of Austria at Salzburg.

7th.—The news circulated to the effect that the Abyssinian captives had been liberated, originated with the *Levant Herald*, which now contradicts the statement.

The Porte has declined to comply with the Cretan demands made through the ambassadors.

Preparations for the Abyssinian expedition are actively progressing.

Colonel Merewether is to have command of the Cavalry.

The Prussian circular has been issued. It communicates pacific assurances to France and Austria.

9th.—Garibaldi, in a speech he recently made, at Geneva, said that he would go to Rome.

The report that the Abyssinian captives had been liberated, is now officially denied.

The arrangements for the expedition are nearly complete.

General Sir Chas. Staveley and Brigadier General Malcolm have been appointed to the command of two divisions of the Abyssinian expeditionary force.

10th.—Latest advices from America state that President Johnson has proclaimed a general amnesty, with certain exceptions.

THE RESURRECTION OF CHRIST.

(From "Is the Bible True?)

(Concluded from our last.)

White. At the very outset, the difficulty must have occurred to you, of how the conduct of the officers of justice could be accounted for. The person executed was in their hands; how did they come to allow of the abduction of his body? They were forewarned: how came they to be overreached? Clearly such a wretched excuse as "his disciples stole him away while we slept," would never be allowed. Yet, when one of these disciples, a few days after, publicly proclaimed that "God had raised him up," and declared this fact in the presence of the high priest and the council how was it that no denial could be given,—that no dead body could be produced?

But the test of the whole hypothesis is clearly this : If a vast fraud had been committed, in the concoction of which a number of persons must have been concerned, what was the object of the whole conspiracy? The immediate adherents of the person who had been put to death, were merely a few fishermen and mechanics—not very likely people to contrive or to be able to execute such a fraud. But what does history say of their ultimate object? This is an important point in the case; for men do not fabricate deep and intricate plots without any practical purpose. What did they gain by this supposed fraud, or what did they expect to gain?

The answer is, Nothing! As their Master had gone about not knowing where to lay his head, so did they. They projected no political revolution; they made no attempt to gain possession of the Sanhedrim; they left the Jewish high priest, and the Roman governor, in quiet possession of their power. No one has ever attempted to point out any sinister design, or selfish purpose. So that the monstrous fiction runs thus : "The apostles devised and executed one of the most deep-laid schemes of villany that ever was planned; but it does not appear that they had any evil purpose in doing so." Is such a supposition to be for one moment entertained?

But there is a still greater absurdity in the case than we have yet stated. These conspirators, who are supposed to have planned and worked out a wicked fraud, were the greatest preachers of righteousness that the world ever saw; and the supposed fraud, instead of tending to their personal advantage, only exposed them to opposition, scorn, and persecution, for the rest of their days. At the very outset, and onward for fifty years, we track the footsteps of these witnesses of the resurrection, from prison to prison, and from scourging to the scaffold. On Peter and John's second sermon to the people, they go immediately to prison. They are released, but in the very next chapter we find them again in prison. They are then beaten, and released. They appoint seven deacons, or assistants, and the most zealous of these is quickly stoned to death. Then "a great persecution" scatters all the believers. Soon after James is put to death, and Peter condemned to the same fate, and miraculously delivered. Next, Paul and Barnabas go forth; they are driven out of Antioch; at Iconium they are threatened with stoning; at Lystra Paul is actually stoned until he is supposed to be dead. At Philippi he is beaten and cast into prison. From Thessalonica he has to fly by night. At Jerusalem his life is attempted, and a prison is again his lot. Then follow shipwreck, more imprisonment, and finally, death. He himself describes his manner of life, saying, "Five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Such, in various degrees, was the treatment given to these "witnesses of the resurrection."

"Unasked their pains, unwelcome their advice,
Starving their gain, and martyrdom their price."

Tell me, is there such another irrational supposition on record, as that which imputes to the apostles the characters of wilful deceivers?

Owen. Well, but may there not be some middle course; such, for instance, that the apostles had witnessed some strange things, and had imagined the rest?

White. Nay, you must define and distinguish more clearly. The fact or facts, of which we are speaking, are these, that Christ came forth alive out of the tomb in which he had been laid dead, and that he conversed with his apostles during forty days on earth, and then in their sight, ascended to heaven. The deliberateness, the repeated appearances, and the open character of the departure, all negative your supposition. The apostles could not have been mistaken. Did they wilfully deceive? If so, make your supposition tenable, by explaining to us their motive.

Owen. Have there not been religious impostors in the world; and if so, is it not possible that the apostles may have been among the number?

White. Yes, such impostors there have been, Mahomet himself having been the greatest. In the eight chapter of the Acts we read of such an one,—Simon, who "bewitched the people, giving out that he was some great one." This is the ordinary course of such deceivers; but where do you find any such conduct in any of the apostles? They constantly "preached not themselves," but their absent Lord. No one of them ever gained, or ever sought, either wealth or honour for himself; in fact, as I have just shown, they took the most unlikely of all courses to obtain either. Again therefore, I ask you to make your supposition reasonable, by showing what motive the apostles could have had for practising such a deception.

Owen. Nay, I cannot pretend to describe their motives; and why should I?

White. Because whoever ascribes to another man a system of deliberate and well-contrived fraud and imposture, is bound to prove his charge to be a rational one, by indicating a probable motive for such conduct.

Owen. Well, suppose I admit, then, that I cannot show that the apostles gained anything by their story, and that I must therefore withdraw the imputation?

White. But do you not see what follows? Such a story as that of the resurrection must be either true or false. Now, if it be irrational, as it clearly is, to impute to the apostles that they fabricated a story which could bring on them nothing but trouble and persecution, are we not driven to the opposite conclusion, that they declared these great facts to the world because they believed them; and that in believing them, it was not possible that they could be mistaken? They maintained that they conversed with their Lord, after his resurrection, repeatedly; that they touched him, for greater certainty; and that they finally saw him ascend into heaven. Mistake in these matters is clearly impossible; fraud you have given up as an untenable supposition : what remains, then, but the belief, which rapidly spread over the face of the earth in the apostolic times, that Christ did actually rise from the dead, and ascend up into heaven? Such was the conclusion arrived at by the late Dr. Arnold, a man, in the best sense of the words, who took nothing for granted, and who thus wrote :

"I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no one fact in the history of man-

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kind, which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead." *

Owen. I fear you are hurrying me along too fast. Must I believe two prodigious and astounding facts, merely because I cannot satisfactorily account for their having obtained possession of men's minds?

White. No; do not say merely on that ground. Let me add two or three other considerations.

1. Observe, that these striking facts, witnessing that Christ, as he said, "came from God, and went to God," were accompanied by preachings and writings such as the world never saw or heard at any other time. Falsehood and fraud are always coupled with ambition, selfishness, and cupidity. But the words and the works of Christ were such as no other man ever spoke or wrought. Infidels of various periods have admitted this. The character of our Lord, and His teaching, are altogether above and beyond comparison. To couple such a character with a system of fraud, would be the climax of blasphemous absurdity.

2. Again, while the direct testimony to these two great facts is quite unassailable, the indirect testimony of foes is also wonderfully strong. There were deserters from the Christian camp, not a few of whom are named in the Acts and Epistles. Had there been a fraud, these false friends would have been both able and ready to have exposed it. Jews and Greeks would have rejoiced to receive their confessions; and such foes as Celsus, Porphyry, and Julian, would have seized upon and perpetuated the exposure. But not a word of the kind can be found. Heretics and backsliders abounded; they grieved the hearts of the apostles; but the great truths on which Christianity rests they never dared to impugn.

3. Lastly, the wondrous fact remains and must be again repeated, that, "the Word of the Lord grew and multiplied." Hated and opposed alike by the bigoted Jews, the sceptical Greeks, and the haughty Romans, the gospel held on its way, "conquering and to conquer." Wholly powerless as the poor followers of Christ were to move the wise and the great ones of the earth, they had One with them who had "all power in heaven and and in earth." Only by reference to this fact can we understand the astonishing progress of the gospel.

From the "upper chamber" in Jerusalem, where met the church of 120 members, there comes forth a power which "turns the world upside down." All the intellect of Greece, all the might of Rome, is hopeless to withstand it. Many dangers beset the faith. It was corrupted, it was mingled with worldly politics, it was often made a stalking-horse. Hardly a villany can be mentioned which has not been perpetrated in its name. Still even when oppressed by a horrible mass of human corruption, it lived on. Even after a seeming torpor of centuries, it revived in all its early vigour; and now, with a new exhibition of its pristine zeal, it is penetrating to every corner of the globe. Rapidly it overspreads the vast continent of America. At a dozen points it pours light upon the darkness of Africa. Australasia, with its teeming millions, will soon be wholly in profession Christian. India, China, and Japan can oppose nothing more than the *vis inertiæ* of a vast and benighted population. All the life, and vigour, and energy of the human race are found among those who call themselves Christians.

Owen. Well, you have once more given me much matter for reflection. Pray tell me, now, what are the main points to which you wish me to direct my particular attention?

White. These are easily enumerated.

1. It is not to be doubted by any rational man that the main outlines of the gospel history are true; for we have several opponents of Christianity who admit these leading facts.

2. Nor can the publication of the Gospels in the first century be denied, for we find many traces of them.

3. From that day Christianity grew and spread itself abroad, until it is now known in every quarter of the globe, and is professed by all the leading nations of the earth.

4. Differing from all other religions, in its purity, and in its opposition to men's corrupt inclinations, we want some explanation of its early diffusion. Not propagated by the sword, but prospering in spite of terrible persecutions, its diffusion is a most remarkable phenomenon.

5. Its own account of the matter is, that the proclamation of the death and resurrection of Christ, accompanied by the power of the Holy Spirit, effected this mighty work.

6. No other explanation has yet been given. The use of fraud by good and holy men is incredible. That men should have had recourse to falsehood, when persecution unto death was the known consequence, would be an absurd supposition. There remains, therefore, only the hypothesis that the apostles spoke what they believed to be true, and that they had enjoyed such means of knowing the truth that they could not be mistaken.

Hence, finally, I conclude that there is no room for any other rational conclusion than this—that the Resurrection and Ascension did take place, and that thus it was abundantly established that miracles are not impossible.

* Sermon on the Christian Life, pp. 15, 16.

PASSENGERS SAILED.

By the P. and O. Co.'s steamer *Baroda*, Captain W. N. Haselwood, to Aden and Suez Sept 9,—

For Southampton.—Mr. and Mrs. R. B. Barton and child; Mrs. F. L. Brown and infant; Mr. B. Turner; Mrs. Crockett and two children; Major S. Blake; Mrs. Jones; and Mr. E. Flynn.

For Marseilles.—Mr. Laud.

For Suez.—Mr. E. Alexander.

For Aden.—Acting Conductor and Mrs. T. Hounon and two children; Mrs. Solomon Abraham and child; and two Aden policemen.

By the B. I. S. S. Company's steamer *Yamuna* for Suez:—

Mrs. Edington, 2 children; and Mrs. Richardson, and a baby, C. Stewart, Esq., Mr. Daniel,

PASSENGERS ARRIVED.

By the P. and O. Co.'s steamer *Benares*, from Suez, Sept. 10th.

From Southampton.—Mrs. Williamson, Lieutenant Bayley, Mrs. C. Hall, Assistant Surgeon Hallahan, Mrs. and Miss Fraser, Mr. E. Mortimer, Mrs. Roonan and family, Mr. G. Gillard, Mrs. F. Green and child, Mr. Hayley, Major and Mrs. Chamier, Mr. Johnstone, Lieut. and Mrs. Chambers, Miss. Johnstone.

From Marseilles.—Col. and Mrs. Lucas, Mr. Whitton, Major Aitken, Mr. Beazley, Major and Mrs. Widdicomb, Mr. Seddon, Captain and Mrs. Tighe, Mr. Lander, Lieutenant Martin, Mr. J. L. Scott, Mr. Neuberg, Mr. J. da Cunha, Lieutenant Morgan, Mr. D. P. Cama.

From Suez.—Mr. S. Rawson.

From Aden.—Shaik Tyeb, Ramjee Suckpall.

DOMESTIC OCCURRENCES.

DEATHS.

HAWTHORN—September 1st, at Malligaum, of confluent small-pox, Captain A. Hawthorn, Station Staff Officer, aged 41 years,

COOK—Sept. 3rd, at Kaira, Annie Elizabath, the infant daughter of Dr. Cook, Civil Surgeon, aged 8 months and 21 days.

WALLACE—Sept. 9th, at Upper Colaba, Catherine the wife of Robert Wallace.

MOYLON—September 11th, at Military Square, Fort, William Frank, son of William Moylon, Esq., Commander S. S. *Lord Clyde* aged 1 year and 8 months.

VIEGAS—September 12th, at Mazagon, the eldest son of G. E. Viegas, aged 16 years and 7 months.

MARRIAGE.

MORTIMER—MORSE—Sept. 6th, at Dhoolia, by the Rev. Charles Laing, Francis James Mortimer, R. H. A., to Clara Mary Anne, daughter of the late Major Henry Charles Morse, H. E. I. C. S.

Payments received on account of the *Bombay Guardian*. R. Smith, 6; Rev. Mr. Cameron, 12; Mr. Fever, 3; Capt. Hanscom, 12; H. Knupman, 7-10-0; J. Scorgie, 19-5; R. M. Brereton, 15-4-0; Mr. Duthie, 7-10-0; Mr. Glover, 6; Mr. Bowen, 4-5-0; F. Peircy, 5-1-4; J. Grahm, 12; Mr. Hewson, 10; Major James, 7-8-0; Mr. Jacka, 6; J. Macdonold, 12-0-0; R. R. Beynon, 20; R. Stuart 4-4-0.

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Orphanage,* at Nassick, contains 64, and is under the Rev. W. S. Price; It is in debt Rs. 1,996.

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